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psychological principles to the theory of advertising. Nearly all of the chapters were originally published in Mokin's Magazine, and have now been collected and given to the public in book form. The author has analyzed a large number of advertisements and points out how their success or failure depends upon the degree in which they follow or deviate from psychological principles. Mr. Scott's theories have, in several cases, been practically tested by business firms, and have proved successful. The book is primarily designed as a guide in advertising, but is interesting to psychologists as a practical application of familiar principles.

Professor Strong on the Relation Between the Mind and the Body, by MORTON PRINCE. The Psychological Review, Vol. X, No. 6, Nov., 1903. pp. 658.

Mr. Prince claims to have anticipated Professor Strong as early as 1888, in his solution of the theory of the relation of the mind to the body. In this discussion he used the following words:

"In other words, a mental state and those physical changes which are known in the objective world as neural undulations, are one and the same thing, but the former is the actuality, the latter, a mode by which it is presented to the consciousness of a second person, *i. e.*, to the non-possessor of it.

"The real question is, not regarding the transformation of matter into mind, but how one state of consciousness comes to be perceived as another state of consciousness, or how a subjective fact comes to be perceived as an objective fact; how a feeling comes to be presented to us as a vibration."

"Physical changes (the thing-in-itself) occurring in a foreign body, as a piece of iron, though giving us our experience of it, must be absolutely unknown to us. Physical changes occurring in our brains are clearly known to us; they are our thoughts, our sensations, and our emotions."

"The common expression that 'every state of consciousness is accompanied with a molecular change in the substance of the brain,' . . . must be regarded as unfounded and as leading to great confusion and misconception. A feeling is *not* accompanied by a molecular change in the same brain; it is 'the reality itself of that change.' . . . You cannot correctly say that a feeling is accompanied by a molecular change in the same organism, because this implies two distinct existences, and leads to all the fallacies of materialism.

"The parallelism is between your consciousness and my consciousness of your consciousness, or, what is the same thing, between the consciousness in you and the picture in my mind of neural vibrations."

Dr. Prince regrets that Professor Strong had overlooked his own book, but welcomes him as a newcomer to the pan-psychic doctrine of which his work is a "capital restatement."

Evolution and Adaptation, by THOMAS HUNT MORGAN. The Macmillan Co., New York, 1903. pp. 470.

This volume is in a very different and wider field from that of the author's work on regeneration, and to many it will be a disappointment. Much in the early chapters is certainly a little tiresome and familiar. The statement of Mendel's law and of the mutation of De Vries, of Nägeli's perfecting principle, is very convenient for non-biologists who have not read the original. So is the statement of the doctrine of tropisms and instinct. But in the latter the author appears to know very little of this immense field, and to psychologists, at least, who, perhaps, first turn to this chapter, the disappointment will be most felt. It is convenient, however, to have so many of the prob-

lems of evolution stated in a concise way between two covers. Perhaps the most exasperating feature of the book is the almost complete absence of references.

L'Origine dei Fenomeni Psicici e il loro Significato Biologico, by G. SERGI. (Biblioteca di Scienze Moderne. No. 14.) F. Bocca, Torino, 1904. pp. 366.

Professor Sergi here gathers up in a very interesting way his own essentially evolutionary conceptions of the origin of the soul. Sensibility, movement, memory, are essentially biological functions, and the psychic heredity is as real as that of organism. He gives a valuable account of the psychic function of nutrition and instinct, and traces the development down to the social and religious consciousness, with plenty of space given to the abnormal side of the topic.

The Religious Sense in its Scientific Aspect, by GREVILLE MACDONALD. Hodder & Stoughton, London, 1903. pp. 243.

This work consists of three lectures, the Religion of Service, of Renunciation, of Freedom. The writer draws the illustrations from cuts of the foraminifera, the spongilla, the Venus flower-basket, the daisy, the guelder rose, pearly nautilus. While it cannot be said to add to our knowledge, or to be aggressive or original, it leaves a very pleasant impression from its easy and complacent style.

Gefühl und Bewusstseinslage, von JOHANNES ORTH. Reuther & Reichard, Berlin, 1903. pp. 131.

The writer urges that feeling is an independent psychic phenomenon and attempts to distinguish it from sensation and will, argues that pleasure and pain must still be regarded as feelings, denies specific will feeling, holds that excitement, tension, and rest are not true feelings, postulates a revision of the idea *affekt*, and urges that doubt is not a feeling.

The Philosophy of Hobbes in Extracts and Notes Collated from His Writings, by FREDERICK J. E. WOODBRIDGE. The H. W. Wilson Co., Minneapolis, 1903. pp. 391.

Every student of philosophy will heartily welcome this text of selections, and all those teachers who refer their classes to original authorities in the history of philosophy, will be glad to have the most readable parts in convenient form.

A Non Surgical Treatise on Diseases of the Prostate Gland and Adnexa, by GEORGE WHITFIELD OVERALL. Marsh & Grant Co., Chicago, 1903. pp. 207.

Man's Immortality and Destiny, by ROBERT P. DOWNES. "Great Thoughts" Office, London. pp. 180.

This is one of those books from which the publisher has very carefully scored away everything that can indicate its date. Whether it is a very old book now reprinted, or brand new, is impossible to tell. The theology of it reeks with age. It is poetic and sermonesque.

ERRATA.

Vol. XIV, p. 422 (Commemorative Number, p. 158) in Protocol for Fig. 2:

Question:	for	34 mm.	read	44 mm.
"	"	3502 σ .	"	4532 σ .
Error:	"	—470 σ .	"	—1500 σ .

N. B.—Values given in Table I, Subject S. (p. 425 or 161), are unaffected by the mistake, the protocol as corrected being a part of the data for the *last* record there given.